The Industrial Labour Welfare Association Ltd.,

COIMBATORE.

Presidential Address of

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Bhishagratna,
President, Board for Ayurveda, Hyderabad and
President, Central Council of Indian Medicine,
New-Delhi,
43, Harris Road, Madras—2

at the

SIDDHA MEDICAL CONFERENCE

at

'Gopal Bagh', Coimbatore,

10th July, 1959.

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President, Board for Ayurveda, Hyderabad and
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Namaami Dhanwanthari Maadi Daivam
Suraasurair Vanditha Paada Padmam
Loke Jaraaruk Bhaya, Mrutyu Naasam
Daataaraa Meesham Vividha Osha Dheenaam.

I

Introduction.

1. I thank you for your electing me as the President of this Conference. The days of long speeches are over. What is required now is to prove to the World, the facts stated in the Indian Systems through modern research. We have met here to find out the ways and means of doing this. I shall state here only the important doctrines of the Siddha System, which

should attract the attention of the scientific world to-day. I shall not enter into the rationale, behind these doctrines for want of space.

Siddha system is very ancient.

2. It is wrongly believed by some that the Siddha System existed only in South India. It is possible that the system might have originated in South India but it should be clearly understood that the Siddha System is practiced throughout India. In Andhra Pradesh, it was the ruling system of treatment upto the year 1,900 A. D., that is, until the modern system of Ayurvedic Treatment was introduced by Pandit D. Gopalacharlu and the Madras Ayurvedic College. It is easy to believe that in South India, the Siddha system flourished earlier than the other systems, because the Southern Peninsula is believed to be the cradle of the human race.

Two schools of Medical Science in India.

3. From time immemorial, there appear to be two schools of teaching medicine, one, Grandha Parampara (Text

books method) and the other Guru Parampara (the apprenticeship method). Both worked for the benefit of the world. It is not material considerations that prompted the Guru parampara to keep the processes secret. As some of the processes were dangerous in their application, the teachers did not want them to be taught to all and sundry. They taught their secrets only to those, when the found the apprentices to be most trustworthy and deserving. But Charaka, Shasruta, Vakbhata and others, belonging to the Grandha Parampara made no secret of their teachings. The Siddhas however belonged to the Guru Parampara and they revealed their secrets only to those students, whom they selected as trustworthy and deserving.

II

The Philosopy of Siddha.

1. The Siddha is untouched by the laws of animal economy. He has received at the hands of his spritual guru the necessary initiation into the mystery of converting his perishable body, into body untouched by the laws of animal economy and even so into a body of spiritual economy, for the annulment of death from his body. The man who falls down a corpse is no mukta. A Siddha openly

overides death. The Siddha is emphatic that when a man dies, he is already habited in a new body, for, the old body can fall off, only, in the presence of a new one the subtle body-of which the gross is the natural product.

2. The gross vesture (The Stoola Sareera) is the out growth of the subtle (Sookshma Sareera) and the subtle that of supersubtle (Kaarana Sareera). The possession of the body with Pranava Tanu (body consisting of Aum) is known as a Jeevan Mukti being in touch with both the world of impure matter and the realm of pure spirit. A Siddha can make himself invisible or visible, by dematerialising or rematerialising himself, as the great Agastya is known to have done. Spirit and matter, life and form, soul and body are, at bottom, no more than different phases of one eternal substance. Final release can become an accomplished fact, only, through the annulment of the bodily sheath. It is believed that the great poet Chidambaram Ramalinga Swami (1823-1874) departed this life without leaving a Cadavar, behind see Philosophy of Siddhas, page 295. Philosophical Background, by the author.

3. ***Naada Siddhas:*** The Naadha Siddhas of sub-Himalayan region among

whom, Matsendra and Gorakeha are the best known, belonged to 2nd Century B. C. They are 9 in number. The Naada Siddhas are closely related to the more ancient Raseswara Siddhas, who, belonged to the Doab (Antaravadi) and who used mercurial preparations for the purification of the body.

4. ***Navakoti Siddha***: Each of the Naada Siddhas is generally believed to stand at the head of a comunity of 10 million expert Alchemists, corresponding to the 9 Naada Siddhas, to whom the collective name of Navakoti Siddhas was given. There is a tradition that a Chinese, Bhogar, taught the Suddha marga to both Sivagamics and Shakthagamics in South India and was responsible for the founding of two Suddha Marga orders of Aagamic Siddhas. There are other Siddhas, called Ashtadasa Siddhas of South Indian origin.

Ashtadaasa Siddhas.

5. They are Manickavachakar, Gnana Sambandar, Sundarar, Auvai, Moolar, Ahappa, Bombatti, Kunduvali, Idakkadar, Karuvoorar, Siraan, Kumaradevar, Muthuthandavar, Venkadar, Arunagiri, Bhadragiriyar, Sivavakyar, Tirumaligai thevar, who belonged to the glorious tradition of

Gnaana Siddhas. (For further information please refer pages 284 to 296 of Philosophical Background by the author.)

Agasthaya Saampradaaya in South India.

6. While Atreya and Dhanvathari propogated the Science of Ayurveda in North India, Agasthya, a disciple of Dhanvanthari, founded a new School of Medicine after his name known as Agasthiya Saampradaaya. It is traditionally believed that Agasthiyar imparted the Science to Pulastyar, who instructed Therayyar who in turn taught to Uhamuni. According to one tradition the number of propagators of this school of medicine were fortyeight while according to another tradition, they were only twentyfour. Others say that they were only eighteen and they are all Siddhas.

7. From the treatise of Uhamuni the following names are found as the propagators of this school Nandeswar, Agasthiyar, Matsyamuni Pidinakkissisar, Pulasthyar, Pumsundar, Karuvurar, Tirumoolar, Chattamuni, Romarishi, Bhogar, Brahma Muni, Sundarar, Vama Devar, Verayyar, Kapilar, Kamala Muni and Konganar.

8. Further, it seems that in Souht India, Ayurveda was studied and practised

in two different traditions viz., the Vada (Northern), and the Thengala (Southern). Agasthyar, Pulasthyar, Nandeswar wrote their treatises in Sanskrit following the Northern tradition, while Therayar, Bhogar Pullippani etc., wrote in Tamil.

9. The school of Agasthiyar was a combination of Vaidika and Tantrika cults, this system of medicine is extensively practiced even today in the Tamil Country and also to some extent in the Andhra, Maharashtra areas and even Ceylon, Singapore, Burma and Tibet.

III

The Doctrines of Siddha System.

In addition to treatment by medicines, there were four other branches of the Science of Medicine, that were developed in the Siddha System. They are:

1) Rasavada – Alchemy i. e. transmutation of the baser metals into gold;

2) Jyotisha – Astrology, the Science which deals with the influence of the planets and other heavenly bodies upon the plant life and the life of human beings;

3) Mantra – the mysterious influence of invocation and thantra sacred rituals on health and disease and

4) Yoga - the science of control of the mind and the evolution of man to immortality.

1. ALCHEMY - (RASAVAADA)

The Panchabhoota Theory.

1. The Pancha bootha Theory postulates that the universe consists of atoms, which contribute to the five states of matter (not three), which correspond to the five senses of man. The states are Prithvi (solid) Aap (liquid), Tajas (radiant heat and light), Vayu (the gaseous state) and Aakaasa (the special state).

2. These five states of matter are relative. The most rarified, the Akaasa state, which is responsible for the production of sound, is evolved from Avyakta - the humanifested primordial state. The other states are successively evolved from the more rarified element to the more and more condensed state, until the most condensed state of matter, namely, the solid, is reached. The ideal of the complete unification of energy and matter, which modern science has been attempting to establish and the synthesis of the various phenomena of sound, electricity light, heat, taste and smell were conceived by the Siddha at a very early date.

3. It is the senses of man that are responsible for the analysis of the different kinds of waves of several lengths, so as to make them cognisable as the different states of matters. In fact, it is the mind of man, acting through the senses, that classifies the phenomena and presents them to the Aatma (the soul) for recognition. If you remove the senses, there is no world and there are no states of matter for man to cognise. Having evolved from the same Avyakta (Primordial matter), the states of matter are theoretically convertible from one to another. The Yogi, who has attained Samaadhi (self-realisation) sees them by Pratyaksha (direct vision) and also can convert one state into another by breaking down the atomic structure.

Method of committing other metals into Gold.

"Siddhe Rase Karishyaami, Nirdaridriya midam jagat".

4. "I shall make the world free from poverty, perfecting mercury and converting into gold".

So said, Siddha Naagarjuna. He is reputed to have succeeded in converting mercury into gold. This method is still current secretly in the traditional manner

among Siddhas or Sadhu-hermits in this country. In the year 1940, in the month of Chitra (March–April), Rasaayanaachaarha "Krishnapaal Sastry, a Vaidya of Northern India, converted 200 tolas of mercury into Gold by adding to it one tola of a powder in the presence of Jugalkishore Birla of Delhi and Mahadev Desai, Secretary of Mahatma Gandhi at Rishikesh, near Haridwar. He heated the mixture for half an hour and produced one hundred and twenty tolas of gold which was valued at Rs. 7,500 at that time and it was handed over to Sree Birla for charitable purposes. There is an inscription to this effect in the Yagna Saalam inscribed in the wall in stone at the Birla Mandir, New Delhi.

5. Gold may be produced out of Copper also-see Darsanas in Telugu Page 2. In the year 1944, one Sadhu converted a piece of copper into gold in the presence of Sri Ayurveda Bhishak, Kasturi Sivasankaran Garu of Bheemavaram, West Godavari District and gave it to him. The Vaidya sold the piece of gold to a goldsmith for Rs. 12/- just to find out whether it was truly gold and he then felt sorry for having sold that valuable token of the achievements of Hindu Chemistry – See Darsanas in Telugu by the author. During the period of Saatavaahahaas, the Andhra, Country

extended its boundaries upto Paataaleeputra in the North and Sind in the West. The Culture of North and South India got mixed up during that period.

6. It was stated in Raasaratnaakara, attributed to Maagaarjuna as follows:

Dwaadasaanicha Varshaani
Mahaaklesha Krita Mayaa
Yadi Tushnasi Me devee
Sarvadaa Bhakta Vatsale
Durlabham Trishu Lakeshu
Rasa Baddham Dadaswane.

Meaning:- O Goddess, I have worked hard for twelve years, you always love your devotees. If you are satisfied with my work, bestow upon me, the art of fixing mercury, which is the most difficult in the three worlds, this shows that there existed in those days, the science of chemistry, which could be studied for 12 years. Chemistry of the mercurials-Rasavaadha should have been very much in practice during the 4th or 5th centuries after Christ.

7. From a quotation from Kuttanee matha by Damodara Gupta (sloka 12) we may presume that Rasavaada or Dhaatuvaada (i. e. the theory of practice of mercurial chemistry) already earned some disrepute by the 8th century A. D.

"Padavedushu yatra Dhaatuvaaditwan" Damodara Gupta was the Minister of Jayaneeda, the King of Kashmir (779–813 A. D.) introduction to Raaja Tarangini by Stein.

8. Rasa Sastra is not merely for converting baser metals into Gold.

Nacha Rasa Sastram
Dhaatu Vaadaardha meva, iti
Mantavyam.
Deha Dwaara Mukti Reva
Parana Prayojanatwaat.

Rasavaada is not merely for the purpose of converting baser metals into gold. Its chief object is to make the body free from disease. Old age and fear of death, so as to attain Moksha through this body.

9. Navanaadha Charitra, a work of a Chemist of the 9th century deals with the Secrets of the creation of life and of the identity between the atomic Jeevatma (Microcosm) with the Macrocosm. It also deals with the conversion of one inert matter into another inert matter.

There were probably many Naagarjunaas.

10. Among the teachers of Rasaayana saastra of those days were Govida Bhikshu,

Somadeva, Ramachandra, Swachanda Bhairava and others. They are more or less contemporaries. Govinda Bhikshu described the qualities of Buddha. He lived prior to 9th and 10th centuries A. D. From this, it is clear that the followers of Buddha took interest in Rasavaada-Alchemy.

11. In the 11th century, a Mohammedan Historian Alburani, a contemporary of Muhammad of Ghazni came to India and described the Alchemical knowledge of the Hindus.

12. In the 14th century, at the time of Bukkaraaya, Maadhavaachaarya discribed Rasavaada as an independent Darsana called Raseswara Darsana, in his book, Sarvadarsana saara Sangraha. He mentioned among other works, Rasaarnava, Raseswara Siddhanta, Rasa Hridaha and quoted extensively from them.

13. The etymology of Paarada (Mercury) is given as follows:- Paaram-Dadaati-Iti-Paaradam; Paaram means the other end (i. e.) Meksha. It also shows that in the 14th century, Mercury was an ingredient of medicines used in the treatment of diseases, showing the intimate relation between chemistry and medicine throughout

India. This tradition spread to Tibet and China. It may also be said that Siddha Naagaarjuna might have been the propagator of the Siddha system now prevalent in the South.

14. Chandraprabhaachaarya a disciple of Jayaprabhaachaarya who was a disciple of Naagaarjuna installed a statue in stone of Buddha, before 2nd century B. C. according to the historians. The statue and an inscription on the pedestal were found in the Jaggayyapeta Stoopa in the Krishna District. The inscription gives a clue to the age of Naagarjuna, that he should be placed before 2nd century B. C.

Before the 12th and 13th centuries, Nityanaadha Siddha, Navanaadha Siddha and Revana Siddha and other Siddhas wrote works on Rasaayana Sastra.

Many of the manuscripts, relating to the works of these siddhas are in the oriental Manuscript Library, Madras, without being catalogued.

A portion of Rasaratnakara by Nityanaadha Siddha was published with a Telugu commentary. Many recipes that are now used in Andhra desa are found in this work.

In this work are also found description of Sri Sailam and of the monasteries and other educational institutions in the neighbourhood of Sri Sailam in the Kurnool District. Chemistry seems to have been taught here in a practical way. I have seen the remains of the ancient Rasa Saalas. A portion of Rasaratnaakaram is also available in beautiful Telugu poetry and this is not yet published.

Modern Explanation.

15. In the table of periodic series of elements 92 elements are shown commencing from Hydrogen. These 92 elements are are divided into 7 groups according to their valancy and atomic weight. It is said that in copper, there are 29 protons in the centre and that 29 electrons are circulating round these protons. In tin, there are 50 protons and 50 electrons. In gold, there are 79 protons and 79 electrons. If by some method, we can make the protons and electrons of Tin and Copper, $29+50=79$ adjust themselves and combine in a particular way, gold may be obtained from Tin and Copper.

The number of protons and electrons in mercury is 80. If by some method, we

can remove one proton and one electron from Mercury, the resulting substance will be gold.

Upto the year 1903, the atom was considered to be indivisible. Madam Curie, working with her husband, discovered that an atom of Radium lost some particles and that its atomic weight was reduced to that extent. Radium becomes converted into another element, namely, lead. It is for the research workers now to find out how Alchemists of India, the Yogies and Siddhas managed to transmute the other elements into gold in their laboratories.

2. Astrology.

1. Astrology (Jyothisha) is the Science which deals with the influence of the planets and other heavenly bodies on the growth or otherwise of plants and on the life of human beings. The origin of six rutus (seasons) and of the two Ayanaas is due to the movements of the sun. In what is called Uttarayana (i. e.) from January to June, the sun gets gradually hotter and in Dakshanaayana, the sun is weaker. The influence of the moon is more in this season. This season is called Visarga Kaala. In India, the incidence of disease is less in Uttaraayana and is more in

Dakshanaayana. The minute detail of this statement has to be closely studied by Research.

The origin of the six tastes (Rasaas) is attributed to the movements of the sun, which are responsible to the six Rutus in India, Amla, Lavana and Mathura are respectively attributed to the three rutus, namely, Varsha (Rainy), Sarat (cloudy) and Hemahta (Dewy) seasons. The influence of the sun gradually gets less from July to December. Amla (Acid) is therefore more heating than salt (Lavana) and Lavana is more heating than Mathura (sweet). Sweet is the most cooling of the six rasaas and this taste is developed most in the cold season, when the influence of the sun is least.

2. Similarly, in Uttarayana, in the season from January to June, the sun is hotter and the three rasas (tastes), namely, Tikta (bitter), Kashaaya (Astringent) and Katu (pungent) are gradually developed to the most. This is due to the influence of dryness, due to the gradual movement of the sun to the North (i.e.) in Uttaraayana. Articles with bitter taste are more heating than Mathura comparatively and pungent articles are most heating. Their production

is prompted by the heat of the season, which is again due to the movement of the sun in a northernly direction. The variations of the seasons are different for different countries. Consequently, the production of articles of different tastes is also different in different countries. In India, there are six rutus (seasons) and the corresponding development of the six tastes is described in detail. The preponderance or otherwise of Vaata, Pitta and Kapha is due to the rasa developed in the several seasons. Therefore, the incidence of health and disease in man and other living creatures depends upon the variations of the seasons and the tastes which develop in these seasons. These conditions have to be closely studied in India by intensive research.

Influence of other planets.

In the Siddha System, great importance is attached to the influence of different planets on Health and Disease of human beings, for instance, the five Bhootas, namely, Agni, Bhoomi, Aakaasa, Jala and Vaayu are considered to be predominantly derived respectively from Angaaraka (Mars), Budha, Brahaspati, Sukra and Sani. The other planets, Uranus, Neptune, Pluto and other heavenly bodies may have their

influence on the Pancha Bhootas. This has also been recognised by the Siddha System. Sani being predominent in Vaayu, Sani is the master of Vaayu. Kuja being predominant in Agni, Kuja is the master of Pitta and Sukra being predominant in Jala, Sukra is the Master of Kapha. The constitutional and temperamental influences derived at birth of every man depend upon Vaata, Pitta and Kapha predominance at the time of his birth and these in their turn are dependent upon the ruling planet, namely, Sani, Kuja and Sukra at the time of the birth of the individual. The influence of the sun and the moon on life is already described in the study of the Rutus. The study of the cosmic rays that is now taken up by the scientists may throw some light on the above observations of the Siddhas. It is believed that the potency of some drugs is most on new moon day, combined with Sunday and with phshyami star.

3. The farmers believe that building materials, such as, Palmyra leaves and bamboos that are cut on full moon days are invariably attacked by insects and that the same material cut on new moon days are invariably free from the attacks of these insects. This fact should be verified by research.

The six rutus has their own masters among the planets, namely, Vasanta-Sukra; Greekshma - Angaaraka; Varsha-Chandra; Sarat-Budha; Hemants-Guru and Sisira-Sani. The predominance of the influence of the planets causes variations in the combinations of the thri-doshas.

4. When the stars are favourable, when the disease is caused by only one dosha and when it is new, the disease is easily cured (Vaagbhata). It is for Modern Research to prove or disprove the above statement of Vaagbhata.

"GRAHESH ANUGUNESHU
EKA DOSHA MARGO,
NAVAH - SUKHAH" - VAAGBHATA.

It must be said that all the Indian Systems of medicine have definitely recognised these influences and have also provided the necessary mental and physical treatment for the respective conditions.

Mantra and Tantra.

1. Mantra Sastra is the Science, which deals with the influence of invocations and sounds uttered by the operator in health and disease of human beings. Tantra is the ritual that sometimes accompanies a

Mantra. Super human powers are acquired by a Siddha during the course of Yogi Siddhi. Mantra Yoga deals with the attainment of Samadhi by the recitation of certain Mantras (sacred formulas) invoking Ishtadevatas. (special deities) such as Siva, Narayana etc. In invoking deities, the disciples perform certain ceremonies and use certain Yantras and Diagrams, in which certain letters are inscribed. Sakti or eternal energy is invoked into these letters. The power which lies in the letters and their combinations is illustrated by a simple example. The three letters Vi, Dha and Va by themselves mean nothing but when they are put together, the word Vidhava becomes a curse. Vidhava means a widow. The utterance of this word by way of addressing a man makes him very angry. This may be said to be a mantra which promotes anger.

Faith Cure.

Treatment by Mantra is successful only in people who have faith in the treatment. Daivavyaapaasraya Chikitsa i. e., treatment invoking the aid of unknown agencies is a recognised method of treatment according to the Indian System of Medicine. The Siddha combines in himself the role of a Psychotheraphist and the moral and the

spiritual adviser of the patient. The value of faith treatment cannot be ignored whether modern science accepts it or not. Personally I am convinced that the faith of the patient in the physician helps to cure him and not so much the medicines used by the physician. Alexis Carrel the great Scientist and Nobel Laureate says that he actually saw a case of Tuberculous peritinitis in a woman cured by treatment by faith miraculously by a pilgrimage to Lurde's in Spain where the treatment was merely by faith. A report was given in Readers Digest September 1950. I have known other instances of diseases such as scorpian stings and snake bite cured by Mantras.

Charaka in the chapter on the treatment of fevers prescribes the repetition of Vishnu Sahasranama (1000 names of God) (Vishnu) as a treatment. This is for those who have faith in it.

Vishhum Sahasra Moordhaanam
Charaa Achaara Pahim Vibhum
Stuternaama Sahasrevo
Jwaraan Sarwaan Apohati.

Chikitsa (3-312)

By chanting in his praise, the thousand names of Vishnu, who is possessed of

thousand heads (that means omnipresent), who is the Lord of all creatures, mobile and immobile, and who is endured with omnipotence, all kinds of fevers will be alleviated.

Non-believers should be converted into believers before Indian Medicine is taught to them.

Buddhimaan naastikyam jahhaat.

Charaka Sootra. (II)

The Rationale of faith treatment.

2. The mind which is the controller of pain is one pointed (Anu). Therefore, when the mind is concentrated on God or is completely diverted (Paradhyaana) on any other subject, no pain will be felt at that moment. This explains to some extent the rationale of the faith treatment. Daiva-vyapaasraya treatment includes the following methods, which are even now followed by a large number of patients, for several diseases in India.

1. *Mantra*: The use of sacred hymns or words having spiritual potency.

2. *Aushadhi*: Contact with or mere touch of some potent herbs worn as

anulets. Here, internal medication of the herbs is not what is indicated.

Aushadeeh prasastaah dhaarahet.

Charaka Sutra (VIII-18)

3. *Mani*: The touch of precious stones and gems - the influence of actinic ways of radio active substances is probably indicated here. The action is called Prabhaava of the gems.

4. *Mangala*: Benediction or the influences of auspicious ceremonies invoking the blessings and good wishes of others.

5. *Bali*: Practice of self - denial and sacrifice.

6. *Upachaara*: Feeding of lower animals, poor feeding etc., as a symbol of mercy and comradeship with the helpless and the distressed.

7. *Homam*: Sacrifice of ghee and fragrant, disinfecting substances accompanied by auspicious prayers. Fire is considered as a visible symbol of God. So also the Sun.

8. *Niyama*: Practice of healthy habits and religious observances conducive to cleanliness, self control and discipline.

9. *Praayaschitta*: Atonement of evil deeds committed in the past, either knowingly or unknowingly.

10. *Upavaasa*: Fasting as a means of self purification of the mind and the body. Upavaasa literally means living nearer to God.

11. *Swastyayana*: Benediction after presentation of offerings.

12. *Prainpata*: Falling prostrate on the ground as a symbol of humility and self surrender.

13. *Yatraagamana*: Visiting sacred places of pilgrimage in order to divert the attention of the patient towards pious thinking and also to promote the influence of the change of climate, change of scenery and to derive the benefit of physical exercise. In fact, all places of pilgrimage in India are really health resorts, with their beautiful scenery and pure water from

springs or rivers for bathing and drinking. Now, of course, they have degenerated on acconnt of neglect due to want of state patronage and to the glamour of western fashion.

3. The above methods of Daivavyapaasraya treatment are most beneficial in the case of those who believe in God and who have faith in these methods of cure. Even to-day there are numerous people, of all religions and faiths in India, who resort to these methods and are greatly benefitted by it. This treatment gives Saanti–peace to the agitated mind. It sometimes effects miraculous cures not only in mental diseases such as hysteria and insanity but also in certain purly bodily diseases. All pain and suffering disappears by diverting the mind of the patient. It is no wonder that intense Bhakti (faith) creates a new and powerful vitality, which can cure even a virulent organic disease such as leprosy, diabetes and consumption. See Charaka and Susruta in the treatment of different diseases. The rituals and Mantras (sacred hymns) and the time of application differ for different diseases and thus, the science, which deals with this method of treatment called the Mantra Sastra has developed into a special science

and an art practised by specialists in that branch. Ayurvedic texts give frequent references to these methods of treatment. For example Refer to Charaka Chikitsa VII 181–183. Vimana III–18, Vaghahata Chikitsa XIX–98. Susruta Chikitsa XI–12 and so on.

4. Modern Medical Students have to take up this subject for special research. Many text books are available on Mantra Sastra in Sanskrit, which I had not the capacity, nor the opportunity to study.

5. We should not make the mistakes committed by the Western nations. The emotions of a man should receive greater attention of the physician than the material comforts. It has now been proved by experiments that emotions like jealousy and anger work more powerfully either for good or bad than medicines administered to man. Faith is an extra-ordinary emotional condition, which, in the state of ecstacy, may cause great changes in the functions and even in the structure of the body, in health and disease.

4. Yoga.

1. The Science of Yoga is a big subject which cannot be dealt with in a few pages. I request those who are interested

to study my book on Philosophical Background, which includes this subject. The Yoga view of the goal of the life, means a long course of discipline to attain that knowledge which gives liberation from bondage. There are eight angas-divisions of Yoga (see page 71 Philosophical Background). They are 1. Yama-self-restraint. 2. Niyama-observation of certain rules of conduct 3. Aasana-Posture. 4. Pranayama-Regulation of Breath. 5. Pratyahaara. Withdrawal of the senses. 6. Dhaarana Steadying the mind. 7. Dhyaana - Contemplation. 8. Samaadhi - Super-conscious state of concentration in the Aatma or becoming one with Aatma.

2. Again, there are several systems of Yoga called Raja Yoga, Hathayoga, Mantra Yoga, Layayoga, Kundalini Yoga, Karma Yoga, Bhakti Yoga and Gnaana Yoga. The object of all these systems is to control the mind and make it obey the Aatma Yogah Chittavritti Nirodhah. A yogi, who has attained Siddhi is beyond influence of the thrigunaas (Thrigunaateetha). The fundamental facts necessary for achieving success in spiritual culture are as follows.

1. Sraddha - faith in the efficacy of Concentration.

2. Veerya - progressively increased effort or energy arising out of that belief.

3. Smriti - capacity to call up the desired object before the mind, repeatedly by the use of that energy.

4. Samadhi - Concentration of the mind on a single object with a view to stopping all dispersiveness and lastly.

5. Prajna - Insight into the nature of things by concentration Sutra 1. 20.

To these five, we must add Abhyaasa - practice and Vairaagya (Dispassion or detachment).

3. Aayurveda recognises the value of this great Science of Yoga and expects the physician to use these spiritual power in the diagnosis and treatment of diseases. Refer, Charaka Sareera - Chapter IV 136-142. Ashtaiswaryas or the 8 super-normal powers are described here. The relation of mind to Pain was discussed.

4. Every Vaidya is expected to be a yogi to the extent that he can reach. Mere experimental skill of the Modern Scientist,

devoid of spiritual insight can never be expected to throw any light on the fnndamental nature of matter and man. A physician should also be a spiritualist, who can enter into the body of the patient, in order to diagnose his disease. Otherwise, he cannot cure his disease.

Gnaana Deepa Pradeepena
Yo naa Visati Tatwavid (Yogavid)
Aaturasya Antaraatmaanam
Na Sa Rogaan Chikitsati.

—Charaka.

5. The Indian systems of medicine start with the recognition of the fact that one Human being differs entirely from another in his physiological and psychological aspects. Therefore, a consideration of history, temperament and condition of the three Doshas is absolutely necessary.

6. I have known of Yogis, who lie buried in a box under the earth for hours and for several weeks. Unbiased research is necessary in the Yogic powers instead brushing them aside as unscientific. Our leaders, Dr. Rajendra Prasad, Jawaharlal Nehru, Sri S. Radhakrishnan, Sir C. P. Ramaswami Iyer and our Governor Sri B. Ramakrishna Rao, have often expressed in

favour of Yoga and particularly the practice of Asanaas. People of other Countries are now attempting to study and practice them but in India the fashion is to neglect them. Yoga teaches detachment in the midst of attachment. I personally feel a great change in my life, after I had contact with Sri Ramana Maharshi at Tiruvannamalai. I may say that a new Chapter began in my life since then.

Rasaayana Treatment.

Rasaayana (Rejuvenation) and Vaajeekarana (Aphrodisiacs) are special branches of Indian Medicine, whose potentialities have not yet been explored properly.

Definition of Rasaayana Treatment.

1. Rasaayana Treatment, otherwise called Kaaya Kalpa Treatment, is the procedure adopted by the ancient Rishis to get over disease, old age and death and also to get rid of the fear of these, because they are obstructive to the attainment of the four aspirations – Purushaarthaas of human existence, or the ultimate objects of human endeavour. Although they knew that the body is ephemeral (easily perishable), they yet wanted to preserve it, because it is means of attaining these ends.

By the administration of the Rasaayana Treatment one obtains longevity of life (Deerghamaayuh), intelligence (Smriti), perfect health (Aarogyam), youth (Tarunamvayah), brightness (Prabhaa), complexion (Varna), excellence of voice (Swaroudaaryam), extraordinary strength of the body and acuteness of the senses (Dehendriya balam Param), power of making speech true (Vak Suddhi), respect from others (Pranati) and lusture of features (Kaanti).

The method of treatment is called Rasaayana because of the capacity to impart superior rasa (i. e.) highly nutrient fluids to the several supporting dhaatus or constituents of the human body.

2. Alexis Carrel, Nobel Prize Winner has proved by his experiments that a bit of heart rejuvenates and grows continuously, if only the metabolic wastes are removed completely by washing the tissue regularly and by replacing the same in nutritive fluids suitable for its living existence. The bit of heart tissue is found to be alive for about 40 years after its removal from the living body and it was seen to be constantly growing by cellular division. It is the malaas or metabolic wastes, that are not completely excreted from the human body,

that are responsible for old age and death. The treatment by Rasaayanaas helps to remove the debris through urine, sweat and faecies and other excretions thrown out by the human body. This makes the system more or less completely free from their evil effects. The yogi by his expert practices and the person who undergoes Rasaayana treatment by virtue of the special cleaning processes, both succeed in eliminating the wastes and in keeping up the healthy equilibrium of the tissues. The yogi conquers death for an indefinite period. It is said that a Yogi can cast off his body at will, just as a snake casts off a layer of its skin.

5. Brahma Vriksham Atistoolam
   Chedayet Urdhwa Bhaagakam
   Aadhorakshyam Trihastam Syaat
   Tasya moole Bilan Kritam
   Pakwadhaatree Phalaih Pooryam
   Tat kaashtena Nirudhyacha
   Kusaih tat Veshtayet Sarwam
   Lepyam Mruth Golagomayaih
   Aaveshtya Vastra Khandena
   Tatomrit Gomayaih lipet
   Sushke Gajapuramdeyam
   Parityo Aranyakotpaliah
   Saanga Seetam Samuddhrutya
   Sadravaani Phalaanicha

Kasheere Madhwajya Samyukte
Bhaande Taanyeva Bhakshayet
Yadi Stambha Grihaantastah
Ksheeraahaaree Jaraam Jayet
Bhadrampasyati Maasaante
Vidhinaa nena Bhootale
Jeevet Brahma Dinamyaavat
Sarpavat Kanchukam Tyajet
Sareeram Bhasmanaa Mardhyam
Masaat Mrutyu Jaraapadham
Jeevet Brahmadinam yaavat
Divya Kaayobhavet Narah.

—Author of Kaayakalpa Chikitsa
by Mallampalli Bhairavamoorty.

4. Select a Sweta Palasa tree (Brahma-vriksham–Butia Frondosa) with a very big trunk; cut away the root of the tree leaving the trunk of three hastes (4 to 5 feet). Make a cavity, in the root of the tree. Place a number of well ripe Aamalaki fruit (Nellikai) in the cavity. Cover the mouth of the cavity with a plug made out of the wood of the same tree. Paste the opening carefully with mud and cow-dung; cover the hole with pieces of cloth and plaster it again with mud and cow-dung. Allow it to dry well. Arrange a Gajaputham (Elephant fire) i.e. a fire of about 3 feet round of cow-dung cakes. Set fire to it and allow the whole thing to cool down. Remove the

Aamalaki fruit along with the juice of the tree found in the cavity. Preserve these fruits and juice, carefully in a pot specially soaked with ghee. Take the fruit internally along with milk, ghee and honey.

After taking them for one month, the individual gets new youth. He has to remain in a special cottage observing the regulations of diet and rules of massage (Sneha), Vyaayam (exercise) and baths and sweating (Sweda), relating to the treatment. The body is to be rubbed with ashes obtained from burning the whole tree.

5. Description of the Cottage for Rasaayana Treatment (Kuti).

Nripa Vaidya Dvijaateenaam
Saadhoonaam Punyakarmanam
Nivaase Nirbhaye Saste
Praaptopakaranepure
Disi Poorvottara Syaamtu
Subhoomau Kaarayet Kuteem
Vistaarotsedha Sampannaam
Trigarbhaam Sookshma Lochanaam
Ghanabhittim Rutusukhaam
Suspashtaam Manasahpriyaam
Sabdaadeenam Asastaanam Agamyaam
Streevivarjitaam
Ishtopakaranoptaam
Sajja Vaidya Oushadha Dvijaam.

6. Charaka describes a cottage where Rasaayana treatment is to be conducted as follows. It is technically called a Kuti, meaning a cottage. Kuti Praavesikam is entering the cottage for the sake of Rasaayana treatment. The cottage should be located in a picturesque and healthy country (Subhumi), not far from the city (Pure) and having a reputation for perfect security of person and property (Nivaase Nirbhaye Saste). It should be spacious (Vistaara), elevated (Utsedha), well ventilated by proper windows (Sukshma Lochanaam); it should be so placed as to exclude unhealthy winds (Nivatha) and should be comfortable in all seasons (Rutusukham); it should have thick walls so as to prevent heat, (Ghanabhitthim) and should be perfectly clean and charming (Suspashtaam) and (Manasahpriyaam). The cottage should be surrounded by three enclosures or compounds (Trigarbhaam). so that, it may be inaccessible to out siders and to unpleasant or unhealthy smell or sound or dust. The attendance of women is prohibited.

7. The inmate is not described as a patient but as a healthy person who is admitted for Rasaayana treatment, in order to improve his physical strength and mental

enthusiasm (Urjah). He should be Aastika (believer in the Almighty) and Jitaatma (one who has developed self-control). He should enter the chamber with a pure mind dwelling upon Love of all creatures. "Maitreem Bhooteshuchintayan."

There are several kinds of Rasaayana treatment using mercurial and herbal preparations. Some of them are, Charaka says, that after 6 months of the Rasaayana treatment, the man becomes equal to a celestial being and attains super natural powers.

Condition for success.

8. The real fact is that apart from the potency of the drugs, the success of the Rasaayana treatment lies in the life that the individual has been asked to live. It has been rightly said that city life in the midst of diverse engagements and worries attached to it, is not conducive to the rasaayana treatment. One should make an honest effort himself in order to preserve his health in the midst of multifarious activities and distractions.

Nahi Kinchit Rasaayanam
Graamyaanaam Anyakaryaanaam
Sidhyanti Aprayataatmanaam.

On the other hand, wise men (Rishis) who preferred to live in the natural surrounding in Ashramas and who were pure in mind and body, who practised self-control, free from the enticements of civilisation, had the full benefit of the Rasaayana treatment. They lived a happy long life without any limitations of time. They could leave the body just as a serpent casts off its skin (Sarpavat Kanchukam tyajet).

Manassareera Suddhaanaam
Siddhanti Prayataatmanaam.

9. Conditions for the sussess of Rasaayana Treatment are stated to be:— (1) Manassareera Suddhi, purity of mind and body (2) Prayataatma—one who possesses control of the senses. Want of self-control is the chief reason for the failure of Rasaayana treatment, whatever be the herbs or mineral used.

10. We have to-day everywhere a desire for sensual enjoyment in the highest measure possible, instead of control of the senses. There is rarely any thought of the soul, because a man steeped in modern civilisation thinks that there is nothing other than the body. In the more civilised countries of the West, where they can talk

across continents and oceans, instal television sets in the home, where roads are made of rubber, crops are ripened by electricity, there is so little need to make use of the gift of the limbs and the brain that God has given to the human being.

11. C. E. M. Joad, Professor of Philosophy, London says:- "We live a press—button existence. We no longer walk. We go out in the Car. We no longer climb. We go up in the lift. We no longer converse. We turn on the radio. We no longer sing. We put on record. Thus in a thousand ways, we delegate to machine the function of the living. And to what use do we put the time and energy that they have saved for us. We have driven at 70 miles an hour, a danger to ourselves and a nuisance to everybody else, in order to do what? To spend another five minutes in a large hotel, to drink another cocktail, to turn over the pages of a picture paper exhibiting persons of no distinction and performing activities of no importance. Thus, we move heaven and earth to screw an extra five miles an hour out of the old bus in order to have ten minutes without the faintest idea of what to do with them when we have saved them. An Indian sage said to me once in acid comment upon our civilisation—"Yes, you

can fly in the air like birds and swim in the sea like fishes, but how to walk upon the earth, you do not yet know".

12. This is all due to want of a definite purpose in life. They do not have any idea of the four Purusharthas—values or aspirations of life—Dharma, Artha, Kaama and Moksha, which any man in the street in India easily understands.

International Ideal.

13. India worked throughout the ages for the development of the spirit as opposed to that of the body. This Science of Rasaayana Treatment should not therefore be kept a secret known only to a few sages. Intense research for finding out the truth and casting off of exaggerations and untruth shall be undertaken.

Vajeekarana Chikitsa (Aphrodisiac Treatment).

Definition of Vajeekarana: Vajeekarana is the science of aphrodisiacs, which deals with the promotion of the sperm for the propagation of the superior qualities of the human race.

2. The qintessence of food (Param dhaama) is the sperm. A wise man should

always protect it. Many diseases are caused by its loss. It may even cause death. Sperm is thus considered in the Indian Systems of Medicine as of supreme importance to man.

3. The sperm is the transmitter of the qualities and traits of parents to the successive generations of the race.

4. Of Him of, God-the Omnipresent-of universal form-Viswaroopa-who pervades all the living organisms; the sperm in the material form. The scope of the science of aphrodisiacs is to upgrade the human being in all qualities, namely, physical intellectual and spiritual, so that, the ultimate goal of Paramaardha is reached by every person when he is fit for it.

5. Vajeekarana is not sexual science, that is, it is not a Kaama Saastra, which teaches how best to enjoy sexual pleasures. The object is partly economic and partly religious and spiritual, because one who has no children is believed to have no place in heaven.

6. Vajeekarana treatment is an advancement over Rasaayana treatment. Whatever is Resaayana generally cures disease and is also Vajeekarana to a certain

extent. The word Vajee means a horse. Vajeekarana means the method of treatment, which enriches the sperm and makes a man full of vigour like a horse.

7. Aphrodisiac preparations described by Charaka are about fifty. There is a beautiful blending of the accuracy of Science and sublimity of poetry in the descriptions of these recipes by Charaka.

Any unprejudiced scientist, who pursues these prescriptions cannot but admire the lucidity and poetic beauty with which the great details of the preparations are described.

Some of them are nutritive foods. Some are single drugs of great potency but most of them are compound preparations into the composition of which as many as fifty ingredients are used.

We now find that, in the science of organic chemistry, the displacement or removal of a single atom from a molecule causes a great change in the properties of the substance. It is therefore difficult to find the pharmacological properties of these compound recipes by chemical analysis and therefore clinical observations are the only solution, to prove the efficacy of these aphrodisiac methods and preparations.

It is really to be wondered how our ancient Rishis discovered the substle properties of these drugs 2 000 years ago.

Aphrodisiac Milk.

8. The milk of a cow which is fed with the leaves of Maasha (Phaseolus Radiatus), which has calved for the first time, which is healthy and plumpy; which has four teats in her udder, which has her calf living and of the same colour as herself, which is either red, white or black, which has her horns rising perpendicularly, which is mild in temper, and which is fed with sugarcane, and the leaves of Arjuna (Pentapta Arjuna) and which yields thick milk is to be administered to an intelligent person either raw or boiled mixed with sugar, honey and ghee.

This is one of the foremost of aphrodisiacs.

From the above description, we can easily see that it is not the want of knowledge of vitamins, hormones and nutritives that is responsible for the weaklings, we now find in India, but it is the drainage of all the wealth of India and the present state of poverty and ignorance of Indian Systems of Medicine which are the treasure house of our culture.

Other Drugs and Medical Preparations used as Aphrodisiacs.

9. Among the other drugs used, either alone or in combinations, as aphrodisiacs, we find, Aamalaki (Embelic Myrobalam), Aakaarakarabha (Pyrethrum Radix), Ahiphenum (Opium), Aswagandha (Withania Somnifara), Aswatha (Ficus Relisiosa), Bhallataka (Semicorpus Anacordium), Guggulu (Balsomo dendrun Mukul), Ikshuraka (Hygorpholia Spinosum), Jaatiphala (Myristika Fragrans), Karpoora (Camphor), Madhusnuhi (Smilax China), Punarnava (Boerhaavia Diffusa), Rasona (Allum Sativum), Sallmali (Bombax Malabaricum), Saariba (Hemideomus Indicus), Vacha (Acorus Calamus), Vishamushti (Strychnos Nuxvomica), Yeshtimadhu (Glycerrhiza glabra).

I myself am surprised that so many herbs are described as having aphrodisiac properties. They are all either Balakara (strength giving or stimulating, purifying or eliminating toxin). They are used as tonics in the ordinary language. They are all mentioned as Vrishyas (aphrodisiac).

Swarna Sinduram, Makaradhwaja, Poornachandrodayam, Vasantakushumakaram and several other compound preparations containing Gold, Pearls,

Diamonds, Lead, Tin etc., are also used as aphrodisiac.

Kasturi (Musk), the secretion from the testes of the wild musk cat, has a great reputation as an aphrodisiac both for internal administration and for external use for massage along with other materials such as Gorochana (Oxbile) Rasa Sinduram (oxide of Mercury) and other drugs, (See Vaatsyaayana Kaama Sootras).

Gold leaf with milk as Aprodisiacs.

10. Charaka prescribes round leaves of pure gold to be boiled with milk of a cow fed specially with leaves of Maasha (Phoscolus Radiatus) and taken mixed with ghee, honey and sugar as a good aphrodisiac.

The use of the male chicken to beget a male child.

A rich Zamindar, who was well known for his charitable disposition (Dharma Apparao) came to me about 25 years ago with a complaint that he had only girls and that he would like to have a boy. He brought his wife also for treatment. I did not discourage him. I did not find any organic disease. I kept him with his family in my Ashramam at Avadi for 2 weeks and they followed my treatment

for 2 months after they went home with great faith and reverence.

It happened that the wife became pregnant and had delivered a healthy boy this time and they fully believed that this was the result of the treatment. It need not be said that it is difficult to prove such things. I prescribed the same treatment in several cases of nervous weakness with very good results.

Recent experiments have shown that the female hormones called Oestrogens when injected, the male chicks became more submissive and male hormones called endrogens when injected produced chicks with greater aggressiveness in their society. It is possible that these hormones may be transmittable through the specially prepared flesh of male chicken taken by the husband and wife. The present state of our knowledge is not enough to say anything more.

12. The evolution of the Universe is more to develop intellectual qualities of the Aatma. The sperm is the preserver of the Race and is as such the carrier of the Aatma. It should receive the greatest attention of every wise man. Therefore, Indian Systems of Medicine considered Vajeekarana as a science of great importance. Intensive research is therefore

necessary to verify the statements made in our Text Books on the subject.

VI

Pharmacological Research.

1. For want of space, I have deliberately omitted to deal with the efficient use of thousands of plants, drugs and minerals used by the Siddha Physicians all over India, which remain unexplored and unexperimented. Research in them should be on the lines of finding out their gunas, Rasa, Veerya, Vipaaka and Prabhaava, but not in merely finding out the active principles contained in them. Acknowledgement of the fundamental theories of Siddha system is therefore necessary for research workers in this system. I hope that before long, the true value of the methods and medicines used in the Siddha System will be known and that it will once again hold its place, not only in India, its birth place, but also in the international Sphere.

VII

Hygiene and Preventive Medicine.

1. The importance of the Indian systems of medicine on the preventive side is not, yet sufficiently recognised.

2. Our worthy President, Dr. Rajendra Prasad said that the goal of the Medical

Education should be to empty the hospitals by teaching the people to be immune to disease and not to multiply the number of hospitals by helping the increase of disease on one hand and attempting to cure them on the other. He said that the medical profession should be a self-liquidating profession and that the medical men should go round as Health Visitors to prevent disease.

Prevent Disease by Self-Control.

3. The approach of the Indian Systems of Medicine is to prevent disease by promoting self-control (Atma Nigraha), self-reliance (Atma Viswaasa), self-denial and self-help. It is more important to develop the constitution and temperament of man than to eliminate the agents producing disease.

For example, a piece of teakwood is not attacked by white-ants wherever it may be thrown, whereas timbers of inferior kinds are easily affected by heat and moisture and other atmospheric conditions. They are easily subject to the attack of white-ants and other deteriorating agents. Similarly, a man with a harmonious development of his body and mind is not attacked by any disease caused either by internal or external causes. The approach of the Indian

Systems is to promote this equilibrium of tissues, called Dhaatu Saamyata, by improving the constitution of man. Modern civilisation has brought with it certain unhealthy habits, which are responsible for the degeneration of the cells and tissues. On the whole, modern civilisation does not seem to be conducive to good Health. The moment a man wears a white shirt, he finds it beneath his dignity to do any physical work in the field or in the factory. The consequence is that new diseases such as Diabetes, High Blood Pressure, Heart Disease, Nervous affections and Rheumatism have now become very common. The remedy for this is that more importance should be given to the social, economic, moral and spiritual aspects of human life (Dharma, Ardha, Kaama and Moksha). All this cannot be done without the aid of the teachings of the Indian Systems of Medicine.

Arogya Kendra (Health Centre) for Every Village.

4. After 10 years of our Independence, the Government of Andhra Pradesh have issued a special G. O. on my advice, that an Arogya Kendra (Health Centre), for the propagation of the rules of Health, should be established in every village with the aid of the village Vaidyas and the voluntary

effort of the people. The government offered to give the necessary equipment, literature for free distribution and a medicine chest containing medicines, useful for common ailments, in the local areas. They also offered subsidies as Grants-in-Aid for the Arogya Kendras and Ayurvedic Gurukulas. Please see pages 8 and 9 of the Pamphlet of National Health and the Indian System of Medicine, published by me. My plan is to establish a Health Centre for 1,000 of population. I have found that the premises or the vicinity of Temples and Libraries serve as the best places for locating the Arogya Kendras. The Village Vaidya Manual is now ready to give the necessary instructions to the Vaidyas in these matters.

Pancha Suddhi Programme.

5. I have evolved a simple programme called the Pancha Suddhi Pranalika, namely, Deha Suddhi (Cleanliness of the body), Desa Suddhi (Environmental cleanliness), Aahaara Suddhi (Purity of food), Manas Suddhi (Purity of mind) and Aatma Suddhi (Purity of the soul) to be adopted on a country wide scale (see page 3 and 4). The propagation of this Pancha Suddhi Programme through the Vaidyas and the Arogya Kendras among the educated classes and School teachers will go a great way, in

developing the body and the mind of the next generation. When this is done, there will be less sickness, less need for doctors and less work for the expansion of the hospitals, which has become the crying need of to-day.

Arogya Yaatra - Pilgrimage for Health.

6. There is now a great opportunity for the Village Vaidya to show his capacity and his spirit of service. I was conducting an intensive and Unique Health Campaign in the forty villages of Denduluru Firka, West Godavari District, with the object of educating the Villagers to their own responsibility for maintaining the health of the Villagers, for the last two years. Pledges were taken from the people that they would not polute drinking water, that they would not pass excreta, except in places set apart for them and that they would develop self-control to avoid unhealthy habits and so on. This was all done with the voluntary effort of the people and the Vaidyas. Although we may get all the help from the Government, when it is available, the people should not look for the assistance of the Government, in matters that they could manage themselves. His Excellency, the Governor of Andhra Pradesh Sri Bhimsen Sachar, inaugurated the Arogya Yaatra in a Village called

Mundur, near Eluru, West Godavari District, in April last and spoke in high appreciation of the value of this movement and gave a donation of Rs. 100/- in appreciation of the effort of the people to help themselves.

Paada Yaatra of Ministers.

7. The Vaidyas all over India should take advantage of the Gandhi Jayanthi Celebrations, which will be held from 2nd to 8th October 1959. Sri Brahmaanada Reddi Garu, Finance Minister, Andhra Pradesh has kindly accepted to inaugurate the Arogya Yaatra on 2nd October 1959, at Gundugolanu, near Eluru as part of his Paada Yaatra. Sri Pattabhirama Rao Garu, Minister for Education has kindly accepted to preside over the prize distribution on 8th October 1959, at a Village to be fixed in consultation with the Villagers. Similarly, most of the Ministers all over India will be very pleased to participate in this Health campaign.

War Measure to Fight Ignorance, Uncleanliness and Ill-Health.

8. Although the Village Vaidya has to bear the greatest burden in the organisation in this country-wide health campaign the practitioners of other systems of

medicine should co-operate in this war measure, intended to fight out ignorance, uncleanliness and ill-health. Improvement of Rural Health is the most important item in the Community Development and National Extension Projects as well as in the Block Development areas. Officers and Sub-ordinates of all departments and Non-officials should take an active interest in this National movement. This is a movement in which all Village Level Workers of all parties should join hands and co-operate with each other for the uplift of the Nation.

VIII

Promotion of Indian Medicine at all levels.

1. The promotion of Indian medicine should be taken up simultaneously at all levels and the spirit of Research should prevail at every stage.

(1) At the Centre by promoting research at all levels.

(2) At the State Level by high grade colleges of Indian medicine, where experts with a working knowledge of Modern Medicine have to be turned out and where post-graduate training is encouraged and by teaching

the fundamental principles of Indian Medicine to the students in the colleges of Modern Medicine.

(3) At the District Level by encouraging Colleges of Indian Medicine and Gurukulas for the Diploma Course for the supply of the large number of general medical practitioners, who are required for the country.

(4) At the Village Level by refresher courses to the existing Vaidyas and by starting Gurukulas and Basic Schools with Indian Medicine as the special subject.

2. In conclusion, I wish to emphasise that the Village Vaidya, who is the pivot of the whole structure of the Positive Health of the Nation should be recognised, encouraged and his knowledge should be brought up to date, so that he may serve the people more efficiently than at present. The services of the Village Vaidya and the collector of drugs in the Villages are required for Research in Indian Medicine, because they are still the custodians of this treasure.

NAMASTE.